9.13.Rk.5.

150.

THE LOVE OF CHRIST

The Portion and Principle of the

CHILDREN OF GOD.

PROVED IN

A SERMON

PREACHED IN THE

Parish Church of St. GILES, in READING,

ON SUNDAY, DECEMBER the 4th, 1785.

Upon the Death of

MRS. TALBOT,

Relict of the Rev. WILLIAM TALBOT, late Vicar of the said Church.

By WILLIAM BROMLEY CADOGAN, M. A.
Rector of St. Luke's, Chelsea, and of St. Giles's, Reading.
And Chaplain to the Right Honourable the Lord Cadogan.

Precious in the sight of the Lord is the death of his Saints.
Psalm cxvi, 15

READING:

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MVSEVM
BRITAN
NICVM

PREFACE TO THE READER.

THIS Sermon is not put into your hands, as though it came from the Preſs *verbatim* as it was delivered from the Pulpit, becauſe it was preached before it was written. I believe however, that there is not much difference of expreſſion, and I am ſure, that there is none of ſentiment. Preaching, writing, and printing, I have had the ſame opinion of the excellence of MRS. TALBOT's character, and of the "grace of "our LORD JESUS CHRIST," as the ſource of all that excellence; and I have exhibited the one with a view to exalt the other. I felt moreover particular reaſons for ſaying ſo much of Mrs. TALBOT in a place where the great "Head of the Church" had made her an inſtrument of ſo much good, by her prayers, her advice, her example. "Being

"dead

" dead ſhe yet ſpeaketh :"—her funeral ſermon was not preached without it's effects, ſome were awakened by it, others were comforted, and many were exhorted to follow her, as ſhe followed CHRIST. May the publication of it be attended with ſimilar bleſſings; May her ſpirit be rejoiced in heaven by the repentance of more ſinners upon earth, and by knowing, that her life and death in the LORD were means of promoting the beſt intereſts of her fellow-creatures!

She is now ſinging, " Worthy is the " LAMB that was ſlain!" and therefore it becomes me, in this token of reſpect to her memory, to look for good, and to aſcribe all that may be done by it, to " Him, " who died, roſe, and revived, that He might " be LORD both of the dead and the " living."

BRITISH MUSEUM

EPISTLE TO ROMANS, viii, 35.

Who ſhall ſeparate us from the love of Chriſt?

THIS chapter contains an account of "them that are in CHRIST JESUS;" that is of all Chriſtian people: being in CHRIST JESUS is the old Apoſtolical and full definition of a Chriſtian. The Apoſtle's account of them is that they are in no condemnation being paſſed from death unto life, that the "Spirit of life in CHRIST JESUS" quickens them together with Him, and leads them to his glory through the path of ſuffering which He trod before them; that as the SPIRIT of the SON it puts the ſame cry of "Abba Father" into their hearts, which was alſo in the heart of CHRIST JESUS, and

is a conſtant witneſs that in common with the " firſt-born among many brethren" they are " children and heirs of GOD ;" that their earneſt expectation is the manifeſtation of the ſons of GOD, when " CHRIST, their " life ſhall appear and they alſo ſhall appear " with Him in glory ;" that their hope living and dying is deliverance from the bondage of corruption into the " liberty of glory," * and that having the firſt-fruits of the SPIRIT they groan within themſelves in " this " earthly tabernacle," waiting " for the " adoption, the redemption of their body ;" that in the mean time they are ſaved by hope, and exerciſed in prayer, the ſpirit helping their infirmities ; and though the things hoped for are not ſeen nor even conceived by the heart of man, yet their hope of them is ſo ſure and ſtedfaſt, that they can wait for them with patience ; and though the anſwer to their prayers is delayed, and preſent appearances are ſo much

* εις την ελευθεριαν της δοξης.

againſt

againſt them, as that "againſt hope they "muſt believe in hope," yet loving GOD becauſe He firſt loved them, they have this comfortable aſſurance, that all things are working together for good to them; in few words that GOD knows them well, and conforms them to the image of his dear Son, who is the effulgence of his glory and the character of his ſubſtance, * and that this being their deſtiny, they are "called, juſti-"fied, glorified."

From this view of the chriſtian ſtate the Apoſtle is led to exclaim, "what ſhall we "ſay to theſe things?" They may be every where ſpoken againſt, but they are matters of fact, written in the Bible, and realized in every one who believes the Bible. "What

* Heb. i, 3. Απαυγαομα της δοξης και χαρακτηρ της υποστασιως αυτυ —I have kept as cloſely to the original words as I could, becauſe they are moſt emphatical.—χαρακτης ſignifies the repreſentation of a thing by "impreſſion," and is therefore a moſt emphatical word, ſince nothing can be more minutely and exactly repreſented than by it's impreſſion on wax or metal. Juſt ſo is the divinity repreſented in the perſon of "GOD manifeſt in the fleſh."

" ſhall we then ſay to theſe things?" What concluſions ſhall we draw from them? " If " GOD be for us who is againſt us?" He that " ſpared not his own Son, but delivered " Him up for us all, how ſhall He not with " Him alſo freely give us all things? Who " ſhall lay any thing to the charge of GOD's " elect? It is GOD that juſtifieth, who is " he that condemneth? It is CHRIST that " died, yea rather that is riſen again; who " is even at the right hand of GOD, who " alſo maketh interceſſion for us. WHO " SHALL SEPARATE US FROM THE LOVE " OF CHRIST? Tribulation, or diſtreſs, or " nakedneſs, or famine, or peril, or ſword? " (as it is written, for thy ſake we are killed " all the day long; we are accounted as " ſheep for the ſlaughter) nay in all theſe " things we are more than conquerors " through Him that loved us. For I am " perſuaded, that neither death, nor life, " nor angels, nor principalities, nor powers, " nor things preſent, nor things to come, " nor height, nor depth, nor any other crea- " ture, ſhall be able to ſeparate us from the

" love

" love of GOD, which is in CHRIST JESUS " our LORD.

" WHO SHALL SEPARATE US FROM THE " LOVE OF CHRIST?" I was led to ſpeak upon theſe words by finding them ſo precious to our dear " Mother in Iſrael," now departed, upon her dying day, I hope never to forget her look, her voice, her anſwer, and the appearance of her whole frame, when GOD put them into my mouth to ſpeak unto her; her pains had been great for ſome days and nights before, and her cries were very affecting indeed; but upon the mention of theſe words, and during the recital of the whole paſſage which follows them, her cries ceaſed and her pains ſeemed to be gone, her LORD ſhewed her, that the decay and diſſolution of her body did not ſeparate her from his love; and enabled her to ſhew us, that they did not ſeparate Him from her love; CHRIST loved her and ſhe loved CHRIST, and there appeared to be a perfect union between them. From that moment I fixed upon theſe words, in caſe I ſhould

ſhould be called upon to preach her funeral ſermon, a ſermon which I conceive to be but a juſt tribute to her memory, conſidering her not only as the beſt friend I ever had in my life, but as a Mother to me in love, in every good office, and in continual prayers for my perſon and miniſtry; conſidering her as the common friend and parent of the church of GOD in this place committed to my care; conſidering her excellent both as the wife and widow of a dear Miniſter of CHRIST, whoſe memory ſhould be ever bleſſed among you; and eſpecially conſidering her both in life and in death as a witneſs for "JESUS CHRIST, whom we "preach, warning every one and teaching "every one, that we may preſent every one "perfect in CHRIST JESUS." *

May the COMFORTER take of the things of JESUS, and with them help us to improve this viſitation; may He be with ſpeaker and hearer while we are endeavouring firſt

* Col. i, 28.

to explain the words of the Text, and ſecondly to ſhew how they were verified in the experience of that valuable woman, whom "the LORD gave, and whom the LORD hath "taken away," and for both which acts "bleſſed be the name of the LORD."

The words of the text preſent to our conſideration the "love of Chriſt:" a wonderful ſubject which paſſeth knowledge! It is the love of a wonderful perſon, who is GOD and Man; and therefore it is the love of GOD. In "CHRIST dwelleth all the fullneſs of "the Godhead bodily;" * it was an act of the Godhead to put all fullneſs in Him, and by "Him to reconcile all things to Himſelf, "whether they be things in earth or things "in heaven;" ‡ ſo that all the fullneſs of love, with which the LORD GOD hath loved the children of men, it all centers in CHRIST, as in the proper object and proper guardian of the whole. God ſpeaks of Him as a Father ſpeaks of the heir of his eſtate,

* Col. ii, 9. ‡ Col. i, 19, 20.

upon

upon whom he depends for the ſupport and continuance of his family; " He hath ap-
" pointed Him heir of things, of whom the
" whole family in heaven and earth is
" named;" He is continually teſtifying of Him thou art my Son, " this day have I
" begotten Thee;" * as if He was beholding Him with freſh delight as an anxious parent does a new born Son and heir; " this
" is my beloved Son, in whom I am well
" pleaſed." As He is the object of his Father's love, ſo is He the proper guardian of it, and keeps it for all his children; here is their ſecurity; " in them that is in their
" fleſh there dwelleth no good thing," ‡ their

* Pſalm ii, 7. I have been often ſtruck with the application of this paſſage Acts xiii, 33, to " the reſurrection of " CHRIST," Hebrews i, 5. to his " coming into the " world" and " going again to the Father," and Heb. v, 5, to " his continual prieſthood;" which ſeems as much as to tell us, that upon every act which he performs for the ſalvation of men, God looks upon him with freſh delight, as a Father does his only Son and Heir whom He conſiders as the hope of his family.

‡ Rom. vii, 18.

temp-

tations are manifold, their corruptions ſtrong, ſin has the force of a law in their members, and an earthly tabernacle is their continual burden; but their "life" is hid "with CHRIST "in God,"* and the love wherewith GOD hath loved them, and the grace and glory wherewith he bleſſeth them, they are all in "CHRIST JESUS, who is the ſame yeſterday, "and to-day, and for ever." The Apoſtle is therefore perſuaded, that nothing "ſhall "ſeparate us from the love of GOD, which "is in CHRIST JESUS our LORD." When our LORD ſpeaks of this love, He deſcribes it by ſaying, "GOD ſo loved the world, "that He gave his only begotton SON, that "whoſoever believeth inhim ſhould not pe-"riſh, but have everlaſting life."† GOD "ſo" loved the world, "ſo" as He has not loved another; "the angels which kept not their "firſt eſtate, but left their own habitation, "He hath reſerved in everlaſting chains, un-"der darkneſs, unto the judgment of the "great day;"‡ but "for us men and for our

* Col. iii, 2. † John iii, 16. ‡ Jude 6.

" vation, He came down from heaven." He doth not in any " manner take hold of angels, " but he taketh hold of the ſeed of Abra- " ham.* Hereby perceive we the love of " GOD, becauſe He laid down his life for " us. † In this was manifeſted the love of " God towards us, becauſe that God ſent " his only begotten SON into the world, that " we might live through Him. Herein is " love, not that we loved GOD, but that He " loved us, and ſent his SON the propitiation " for our ſins." ‡ This is the love which the Apoſtle is ſpeaking of a few verſes preceding the text, " He that ſpared not his own SON, " but delivered him up for us all, how ſhall

* Ου γαρ δηπου αγγελων επιλαμβανεται αλλα σπερματος Αβρααμ επιλαμβανεται.—Heb. ii, 16. The Apoſtle ſpeaks in this verſe not of " the nature" which CHRIST aſſumed, but of " the cauſe" which He undertook, which was not that of " angels" but of " men."

† 1 John iii, 16.

‡ 1 John iv, 9, 10. Τον υον αυτου ιλασμον—" ειναι" " to be" is not the original, and it has no buſineſs in the tranſlation.—He ſent his Son what He ever had been, ever is, and ever will be the " Propitiation for our ſins."

" He

" He not with Him alſo freely give us all " things? He ſpared not his own SON;" He excuſed him not one jot or tittle of what the juſtice, holineſs, and majeſty of heaven required for the expiation of ſin and the fulfillment of righteouſneſs: He delivered him up to " Satan," that he might tempt him; to " men," that they might crucify Him; to the " judge," the " officer," the " priſon," that the law might be in full force and take it's free courſe againſt Him; and though " being in an agony, He prayed earneſtly, " and his ſweat was as it were great drops " of blood falling to the ground,"* though He " offered up prayers and ſupplications " with ſtrong crying and tears unto him " that was able to ſave Him from death,"† yet the Father's hand was upon Him, till He had born all the wrath of Jehovah, and all the ſins of his children;—then and not till then He is ſpared, " bows his head" and " gives up the ghoſt." In this wonder-

* Luke xxii, 44. † Heb. v, 7.

ful

ful tranſaction, I know not whether to admire moſt the ſtern juſtice of the "Father," the patient obedience of "the Son," the perſevering ſupport of "the Spirit," or the whole Godhead uniting to make an end of ſin, to bring in an everlaſting righteouſneſs, and to obtain for all believers an eternal ſalvation:—"GOD is love." But we obſerved of this love, that it is the love of "GOD" and "man" in "one CHRIST;" and if we confine our views to the ſingle perſon of "CHRIST," we have an inſtance of love, of which there is no other example; the Apoſtle deſcribes it in the verſe preceding that of the text, when he ſays, "it is CHRIST that "died. Now what is death? It is "the wages of ſin." How came it into the world? "Sin entered into the world and death by "ſin."† And what was the death of CHRIST? It was the "death of the Croſs"—the bittereſt death that ever was taſted—a complication of horrors—the whole puniſhment

† Rom. v, 12.

not

not of "one offence" but of "many" not of "one offender," but of millions, redeemed unto God by his blood, who without ſuch an atonement muſt have "ſuffered the ven-"geance of eternal fire. He is the good "ſhepherd, and layeth down his life for "the ſheep;* He ſeeth the "wolf coming," puts himſelf between the ſheep and the deſtroyer, and ſuſtains in his own perſon the whole ſhock of the enemy.—"Greater love "hath no man than this, that a man lay "down his life for his friends,†—but God "commendeth his love towards us, in that, "while we were yet ſinners, Chriſt died for "us, for when we were yet without ſtrength, "in due time Chriſt died for the ungodly."‡ And who is it, that died this death? that died for ſinners the death of a ſinner? It is CHRIST—"the anointed of God, his ſervant "whom He hath choſen, his elect in whom "his ſoul delighteth,§—his beloved Son in "whom He is well pleaſed,---the only be-

* John 10. † John xv, 13. ‡ Rom. 5. § Iſaiah xlii, 1.

"gotten

" gotten of the Father, full of grace and " truth;" eternally exiſting in the " boſom " of the Father" in perfect union and equality. Lay theſe things together, " conſider " how great this man was," who being in the form of GOD, thought it not robbery to equal with GOD! Conſider how low He was when " He became obedient unto death, and " that the death of the croſs!" Conſider the perſons for whom He ſuffered ſuch things, that they were " without ſtrength, ungodly, " ſinners!" and what manner of love does the Apoſtle ſpeak of, when He ſays, " It is " CHRIST that died?" it is " love which " paſſeth knowledge!"

The text ſpeaks of this love as permanent and perpetual. " Who ſhall ſeparate us " from the love of CHRIST?" Neither the glory of it's author, nor the meanneſs of it's objects: It is the love of JEHOVAH, and therefore not changeable, like that of the creature, but like " Himſelf, without varia- " bleneſs or ſhadow of turning;"—It is all in " CHRIST JESUS, the holy ONE and the " juſt

"juſt," whom GOD muſt love for ever. His propoſal was great, "lo I come to do "thy will, O GOD:" ‡ his life, death, and reſurrection upon earth, and his continual interceſſion in heaven, have been one uniform proſecution of this great deſign:—and to what did this deſign expoſe Him? The objects whoſe cauſe he undertook, were "ſinners—He is made ſin"—they were "under a curſe—He is made a curſe for "them"—They were "appointed to die—"He is guilty of death"—So that the wretchedneſs of the objects did not ſeparate them from his love; not "their griefs," for "He bore them"—not "their ſorrows," for "He carried them"—not the pains penalties and death they had incurred by ſin, for He was ſurety for the payment of all. * And as our meanneſs does not ſeparate us from his love, ſo neither does his great glory. It is the creed of the world, and it paſſes often for philoſophy and ſcience, that if there

‡ Pſalm xl, 6, 7, 8, compared with Hebrews x, 5.

* Iſaiah 53.

be

be ſuch a being as GOD, He muſt be too high to obſerve the children of men; "tuſh "thou, GOD careſt not for it; is there know-"ledge with the Moſt High? This is a fine opiate to lull the conſcience and to produce eaſe and ſecurity in the love and practice of ſin: but theſe are human and therefore falſe conceptions of the "only LORD "GOD and our LORD JESUS CHRIST— "though He hath his dwelling ſo high, yet "He humbleth himſelf to behold the things "that are in heaven and earth"—though He "is ever at the right hand of GOD," He "ever liveth to make interceſſion for us"— though he hath a "NAME which is above "every name," yet in conformity to the NAME He bears, He is continually "ſaving "his people from their ſins—He came forth "from the Father, and came into the world" to do this—"He left the world and went "unto the Father" to do the ſame, and his one buſineſs in his preſent exalted ſtate is to plead the cauſe of ſinners, who go to Him for ſalvation; to ſupply their wants, to

ſtrengthen

ſtrengthen their weakneſſes, to comfort their ſorrows, to provide for them grace in earth and glory in heaven, and to bring them one by one, through their manifold temptations, to "the kingdom prepared for them from "the foundation of the world.—Who "ſhall ſeparate us from the love of CHRIST."

Should any one aſk (and a more important queſtion cannot be propoſed) how ſhall I know that CHRIST hath loved me? I would anſwer that the great deciſive and ſufficient proof of his love of Thee is thy love of Him. "We love HIM becauſe HE firſt "loved us;" this is the religion and experience of Chriſtians.—They have "been con-"vinced of ſin," they have "believed the "record which GOD hath given of his Son," they have fled for refuge to Him, as to the Saviour of ſinners, they have found Him "precious", and have been enabled to comprehend, as far as is neceſſary for their peace and comfort, the "height, depth, length, "breadth, and to know the love of CHRIST "which paſſeth knowledge." When we

 ſpeak

ſpeak therefore of the "love of CHRIST," we ſpeak of HIS love to us, and our love to HIM, the one being the neceſſary conſequence of the other: and here is the great line of diſtinction, which ſeparates the "children of GOD" and the "children of "the wicked one," a line drawn by the pen of JEHOVAH, and never to be eraſed from the word given by his inſpiration, "if any "man love not the LORD JESUS CHRIST, "let him be Anathema Maranatha,"* and "grace be with all them who love the LORD "JESUS CHRIST in ſincerity."†

It is one of theſe ſincere lovers of the "LORD JESUS CHRIST," whoſe loſs we are lamenting, and whoſe life and death we wiſh to exhibit, not with a view to canonize her, but to magnify "the grace of our LORD "JESUS CHRIST," which was ſo eminently with her.—She had proofs ſufficient of the love of CHRIST, "Who gave Himſelf for her "ſins, that He might deliver her from this

* 1 Cor. xvi, 22. † Epheſ. vi, 24.

"preſent

"present evil world, according to the will "of God and our FATHER."—He called her by his grace—He chose her out of the world —He turned her from idols and vanities to serve the living and the true GOD—He united her to a minister of his own—He made her an help-meet to him as an affectionate wife, and after his decease He made her instrumental as his widow to carry on the work in this place, which he, under GOD, had begun. This love of CHRIST was deeply impressed upon her heart, it appeared to be the ruling principle of her conduct, it "constrained" her, as the Apostle beautifully expresses it, that is, it kept entire possession of her, and led her "to judge, that if CHRIST died that she "might live, she ought to live a life, so "dearly purchased, and so freely given, not "to herself, but to Him that died for her and rose again.*

Her character, as far as it has fallen under my notice, is ready drawn to my hand—

* 2 Cor. v, 14, 15.

"Honour

" Honour Widows that are widows indeed.
" Now ſhe that is a widow indeed, and de-
" ſolate, truſteth in GOD, and continueth in
" ſupplications and prayers night and day."*
Here is her character:—the ſituation, in which I was firſt acquainted with her, was that of " a widow indeed and deſolate"—but ſhe " truſted in GOD," and " continued in prayer. I have been told by the perſon, who carried to her the account of her huſband's ſtate, when there were no hopes of his recovery, of the great grace which was then upon her;—ſhe received the meſſage, and deſired the meſſenger to leave her for that night, and return to her again in the morning, and that then ſhe would tell her the reaſon of this haſty diſmiſſion;—her friend left her and returned accordingly, and was told by her, that her grief was too great for utterance, that the LORD only could ſuſtain her burden,—to Him ſhe made her ſupplication, and He comforted and ſup-

* 1 Tim. v, 3, 5.

ported

ported her, and now ſhe was ready to give up unto the LORD her huſband and her all; and I believe from that time to the day of her death, ſhe knew much of that "perfect "peace, in which they are kept whoſe "minds are ſtayed on JEHOVAH," and could ſay with the Prophet, "truſt ye in the LORD "for ever, for in the LORD JEHOVAH is "everlaſting ſtrength."* But ſhe was a "widow indeed and deſolate," not only as ſhe had loſt a huſband, but as the Church, which ſhe loved, had loſt a "Paſtor"—here was deſolation indeed, but ſhe truſted in GOD, and continued in ſupplications and prayers night and day; appearances were againſt her, but ſhe believed—ſhe prayed for what ſhe believed GOD was able to perform,—ſhe waited GOD's time for the performance of what ſhe prayed for;—and, my brethren, is the LORD's work revived in this place? are my labours owned and approved among you? Be ſure to give all the glory

* Iſaiah xxvi, 4.

to

to GOD alone, but be ſure alſo to remember, that among other means employed for the eſtabliſhment of this miniſtry were her light ſhining before me and her prayers poured forth in ſecret before the throne of grace;—The love of CHRIST conſtrained her to take this kind and active part for you and me, and qualified her to be a Mother in Iſrael:—her long experience made her wiſe in the things of GOD, by which ſhe could warn the unruly, comfort the feeble minded, ſupport the weak, and teach the ignorant with a ſweetneſs of temper and meekneſs of ſpirit quite peculiar to herſelf. To proceed in the Apoſtle's language "ſhe may be well "reported of for good works; ſhe hath "waſhed the ſaints feet, ſhe hath relieved "the afflicted, ſhe hath diligently followed "every good work,*" that is, ſhe loved the image of GOD, and thought no office too mean, by which ſhe could ſerve his children;—her houſe was the houſe of prayer,

* 1 Tim. v, 10.

and

and open to all the lovers of the LORD JESUS CHRIST—her ſoul was liberal and her charities large, not confined to this place, but extended to places where ſhe had lived before, nor were they limited to objects which we uſually term poor, but diſpenſed to others, who are often much greater objects, and who can be relieved only by greater ſums:—Sums of this ſort have been put by her into my hands for the relief of thoſe, who are not ſuſpected of indigence; more, I believe, have paſſed through the hands of others, and conſidering her circumſtances, they were really ſurprizing. It ought not to eſcape notice (and I hope it may be an uſeful remark in this age of extravagance) that ſhe was juſt as well as generous,—moſt ſcrupulouſly exact in her accounts and payments,—particularly careful to owe no man any thing but love, and to pay this debt as punctually as every other. She was affectionately inclined to her neighbours, high, low, rich, and poor,—to her ſervants ſhe was a mother as well as a miſtreſs, but managed her kindneſſes ſo as to beget

beget by them no indecent familiarity, but the moſt grateful ſubjection;—to her relations ſhe was kind, affectionate, reſpectful; She loved them with the love of CHRIST, and mentioned them in her prayers day by day: her prayers have been anſwered in this inſtance, as well as in many others, and GOD grant, that her ſurviving relations, who lament her loſs, and love her memory, may be related to her in CHRIST, and then they ſhall live with her for evermore.

She was "zealous of good works," but with "a zeal according to knowledge," ſhe was not "ſo ignorant of GOD's righteouſneſs "as to go about to eſtabliſh her own. *— "She had no confidence in the fleſh," ſhe never mentioned any good work ſhe had done, ſhe never ſpoke of herſelf but as of a poor worthleſs dying ſinner, I hardly ever

* See Romans x, 2, 3.—Much is ſaid about zeal without knowledge, I wiſh that all who take up this expreſſion as a proverb of reproach, would read the tenth chapter of the Epiſtle to the Romans, where it occurs and is explained.

ſaw

ſaw her, but ſhe complained of the corruptions of her heart, and the evil of her nature, though ſhe had the art and power of concealing them even from thoſe who were conſtantly about her; but it often happens, I believe, that where there is the moſt ſhining holineſs without, there are the ſharpeſt conflicts within. However, ſhe had corruptions enough to remind her that ſhe was a ſinner, and bodily infirmities enough to remind her that ſhe was a dying ſinner, and therefore her only hope was the LORD JESUS CHRIST, ſo, that to uſe the language of one of our excellent Homilies, ſhe "acknowledged no "other Saviour, Redeemer, Mediator, Advo-"cate, Interceſſor" but "CHRIST only:"*—this was her acknowledgment living and dying—"CHRIST's righteouſneſs—CHRIST's death—CHRIST's life"—were the whole of her dependence, and "CHRIST's glory" was the whole of her expectation. Her growth in grace might be judged of by her growth in

*Second Book of Homilies, firſt Sermon on the Sacrament.

humility, ſhe appeared every time one ſaw her more empty of herſelf and more full of the LORD JESUS CHRIST; I remember her converſation the very day on which ſhe was ſeized with her laſt illneſs; ſhe complained, as ſhe had done for months before, of heavineſs, dullneſs, deadneſs, and plain ſymptoms of decay, and told me that ſhe could not aſk me to pray with her, as uſual, (for we generally prayed together when we met) ſuch being her ſtate, that ſhe could neither ſpeak, think, nor pray; and what, ſays ſhe, muſt I do in this caſe? I told her ſhe muſt leave it to JESUS to ſpeak, think, and pray for her: ſhe clapped her hands, and ſaid, "this JESUS is all in all." She ſoon after found herſelf in pain from head to foot, and took to her bed, from which ſhe never was removed, except for a few minutes, till ſhe was put into her coffin. For the firſt part of her illneſs, while the fever laſted, ſhe was almoſt in a conſtant ſtupor and delirium, but ſhe had then intervals of ſenſe, and that ſenſe was exerciſed upon JESUS CHRIST:

CHRIST: when her fever left her, her ſenſes returned, and continued to the moment of her departure: I then viſited her twice and three times in a day, and could not but admire in her dying experience—firſt, her "love of the LORD JESUS CHRIST," ſecondly, her firm belief in the "ever bleſſed and adorable TRINITY," thirdly, her "love of "her neighbour," which is inſeparable from the "love of GOD," and fourthly, what is equally inſeparable from the Lo ve of GOD, her "love of the Bible." I will juſt produce a ſpecimen of each of theſe traits in her character, and then conduct you to the cloſing ſcene of her exiſtence amongſt us.

What we are firſt to admire in her dying experience, is the love of the LORD JESUS CHRIST; in this ſhe was conſtant and uniform; upon every day, and upon the day of her death, ſhe declared, that ſhe had no other refuge, that ſhe deſired no other, that ſhe was ſatisfied with JESUS CHRIST, and that there was all ſufficiency to ſave her as a ſinner in Him alone. She had a remarkable way

of expreſſing herſelf upon this ſubject: She told me often, as ſhe lay upon her bed, that ſhe felt, as though all behind her head were darkneſs and ſorrow, and all before her face light and gladneſs;—by which ſhe meant that as to her own works, they were nothing, and that as to what CHRIST had done for her, though it was great and a matter of perpetual thankfulneſs, yet it was little in compariſon to what He was ſhewing her now; and that what He was ſhewing her now was little in compariſon to what He would ſhew her hereafter, when ſhe ſhould be with Him in glory. When ſhe had been talking in this ſtrain, I produced to her the Apoſtle's experience as it is recorded in the third chapter of his Epiſtle to the Philippians, where he deſcribes himſelf as "counting "all things loſs for the excellency of the "knowledge of CHRIST JESUS his LORD: "for whom he had ſuffered the loſs of all "things and counted them offals, refuſe, "filth"* to be thrown away, that he might

* Σκύβαλα.

"win

" win CHRIST, and be found in Him not " having his own righteouſneſs which is of " the law, but the righteouſneſs which is " through the faith of CHRIST, the right- " eouſneſs which is of GOD by faith." I repeated to her the whole chapter, and particularly that part, where the Apoſtle ſpeaks of " leaving the things which are behind, " and reaching forth to thoſe that are be- " fore, and preſſing toward the mark for the " prize of the high calling of GOD in CHRIST " JESUS." This, ſhe ſaid, was exactly expreſſive of her feelings: ſhe deſired nothing but JESUS CHRIST, and what " GOD ac- " cording to his own purpoſe and grace had " given her in Him."* Speaking of the will of GOD giving all things to JESUS CHRIST, ſhe was led to contemplate the council which ſat in heaven, conſiſting of FATHER, SON and HOLY GHOST,—the determinations of that council, which were confirmed by an " oath," and then revealed

* 2 Tim. i, 9.

to

to us as the counſel and oath of JEHOVAH, "that by two immutable things, in which "it was impoſſible for God to lie, we might "have ſtrong conſolation who have fled for "refuge to lay hold upon the hope ſet be-"fore us."* She had fled for refuge to lay hold upon the "hope ſet before her," and appeared to have "ſtrong conſolation" reſulting from the very clear and experimental views which ſhe had of "the three that "bear record in heaven."† The words FATHER, SON and HOLY GHOST, were frequently in her mouth for ſome days and nights together, with a moſt ſweet ſavour and unction; ſhe generally ſpoke of God in theſe words, and often lamented to me, how much her heart had been taken up with the trifles of this life, and how little it had been fixed upon GOD, eſpecially ſuch a GOD as FATHER, SON and HOLY GHOST; ſhe admired each perſon, each name, each character, each office of the ever bleſſed Three,

* Hebrews vi, 18. † 1 John v, 7.

whom

whom ſhe believed to be one Eſſence eternally exiſting, and to whom ſhe looked as her ſtrength, her hope, her portion, in life, in death, and for ever.

As ſhe "loved GOD," ſo "ſhe loved her "brother alſo;" another thing much to be admired in her experience. I hardly ever viſited her, but ſhe enquired after her neighbours, high, low, rich and poor; ſhe deſired me to aſſure them, that they had her beſt wiſhes, and to tell them, that JESUS CHRIST is the way to heaven: ſpeaking of one, with whom ſhe had lived in particular habits of intimacy, tell her, ſays ſhe, for my ſake to go to JESUS CHRIST for ſalvation. She was moſt affectionately inclined to the "houſehold of faith," and eſpecially to that church, of which ſhe was a moſt uſeful member and a moſt conſtant friend. She ſpoke much and oft of the people, who heard there and believed;—ſhe expreſſed many wiſhes that they might all ſurround her dying bed, and hear from her own mouth, what great things GOD had done for her

her ſoul; and I could ſuppreſs ſuch wiſhes only by aſſuring her, that I would tell them how much ſhe had them in her heart, and how ſhe mentioned them in her prayers night and day. The ſervices of thoſe, who miniſtered to her during her illneſs, were moſt gratefully acknowledged by her; ſhe ſaw the goodneſs of GOD in the fidelity of her domeſtick ſervants, and in the attention of her medical viſitors;—ſhe expreſſed her thankfulneſs for every attempt which was made to relieve her, however ineffectual, and though in conſtant pain, never diſcovered ought of peeviſhneſs, fretfulneſs or murmuring. In patience ſhe poſſeſſed her ſoul, and waited for her diſmiſſion from a corruptible body: in few words, and thoſe the words of our church, "ſhe had a lively "faith in GOD's mercy through CHRIST, "with a thankful remembrance of his "death, and was in charity with all men."

The ſerenity of her mind and the ſolidity of her godlineſs I muſt aſcribe to her love of the BIBLE, another thing much to be admired

mired in her experience: this was her book. For ſome years paſt of her life, no day had elapſed, but ſome portion of it had been her ſtudy, and "the ſame was her comfort in her affliction."* She deſired me to viſit her every morning, that I might read or repeat to her ſome paſſage or chapter, upon which ſhe might live for the day, and ſhe gave me freſh proofs upon every viſit, how much "ſhe taſted the good word of GOD "and the powers of the world to come."† She wiſhed to have all her experience brought "to the law and to the teſtimony," and begged me to tell her freely, if I diſcerned any thing wrong in her; ſhe was humble and teachable to her dying moment, always thought ſoberly of herſelf, and, like Mary of old, ſat at "JESUS's feet and heard his "word."‡

She repeated to me again and again, how totally deſtitute ſhe was in herſelf, and how needful ſhe found it to look out of herſelf

* Pſalms cxix, 50. † Hebrews vi, 5. ‡ Luke x, 3, 9.

into the "written word, againſt hope to believe in hope, and to be fully perſuaded, that what God had promiſed He was able alſo to perform."* She complained to me one morning how unſettled ſhe felt herſelf, and how ſorely ſhe had been tried by the enemy all the night through: I referred her to what the LORD GOD ſaith, Iſaiah xxviii, 16.—"Behold, I lay in Zion for a founda-"tion a ſtone, a tried ſtone, a precious cor-"ner ſtone, a ſure foundation:" this ſhe ſaid was enough, here ſhe could ſettle, and reſt that day and for ever. She complained at another time of much deadneſs of ſoul, and ſeemed to be groaning, in common with all GOD's children, in "this earthly taber-nacle." I repeated to her from Col. iii, 1. "If ye then be riſen with CHRIST, ſeek "thoſe things which are above, where "CHRIST ſitteth on the right hand of GOD. "Set your affections on things above, and "not on things of the earth. For ye are "dead, and your life is hid with CHRIST in "GOD." She took me up, and, with a ſweet ſmile

* Rom. iv, 18, 21.

ſmile upon her countenance, went on with the Apoſtle, " when CHRIST, our life, ſhall " appear, then ſhall ye alſo appear with him " in glory." Theſe words appeared to be much upon her heart, and were frequently in her mouth to her dying day. It would be endleſs to recount the various Scriptures, from which ſhe derived hope and conſolation, with what rapture would ſhe hear and repeat, " there is none like unto the GOD of " Jeſhurun, who rideth upon the heaven " for thy help and in his excellency on the " ſky. The eternal GOD is thy refuge, and " underneath are the everlaſting arms &c."!* With what joy would ſhe ſpeak of com- " ing unto mount Zion, and unto the city " of the living GOD, the heavenly Jeru- " ſalem, and to an innumerable company of " angels, to the general aſſembly and church " of the firſt born which are written in hea- " ven, and to GOD the judge of all, and to " the ſpirits of the juſt men made perfect,

* Deut. xxxiii, 26.

" and to JESUS the Mediator of the new " Covenant, and to the blood of ſprinkling, " which ſpeaketh better things than that of " Abel!"* With what ſerioufneſs would ſhe lament how little ſhe knew of the " Scriptures!" and with what earneſtneſs would ſhe recommend them to all, who were about her, as " being able to make " them wiſe unto ſalvation through faith " which is in CHRIST JESUS."†

On the morning of the day of her death, I viſited her as uſual, and found her in extreme weakneſs and pain; after I had been by her bed ſide a few minutes, I took her by the hand, and ſaid, " well, Madam, WHO " SHALL SEPARATE US FROM THE LOVE OF " CHRIST?" and with a look, which indicated joy and peace in believing, and a ſtrength of voice, which I had not perceived in her for ſome days before, ſhe anſwered, " nothing, nothing, nothing." I repeated to her the whole paſſage, which follows theſe

* Hebrews xii, 22. † 2 Tim. iii, 15.

words

words of the Apoſtle, making a few pauſes and remarks as I went along—She ſmiled, ſhe aſſented, and "ſet her ſeal" to the truth of the whole.—I then ſpoke to her familiarly of death; I addreſſed her as a dying ſinner, and preached to her a "living "SAVIOUR, I am He that liveth and was "dead, and behold I am alive for ever-"more."*.—She declared that this JESUS was her all. With reſpect to her pains, I told her it was neceſſary that ſhe ſhould feel ſome of the effects of ſin, that ſhe might know how much ſhe was indebted to "JESUS, who himſelf bare her ſins in his "own body on the tree."‡ She wiſhed to live and to die in his debt, and to praiſe Him for evermore.—With reſpect to death I told her, what a privilege it was to be delivered from the fear and power of it, to ſee it deprived of it's ſting, and changed in it's nature from a curſe into a bleſſing.—"O "ſweet death!" ſhe had often ſaid before,

* Rev. i, 18. ‡ 1 Pet. ii, 24.

and

and ſhe then ſmiled upon the mention of it, as upon the mention of a friend. After ſuch converſation I prayed by her as uſual, and left her. A little before eleven o'clock in the ſame morning I returned to her again, and found her in the act of bleſſing her ſervants; ſhe had called them to her bed ſide, and tried to open her eyes, that ſhe might ſee them once more before ſhe died; ſhe took them by the hands, and ſaid, "God "bleſs you, my dear children;" ſhe did the ſame to two other friends, and myſelf, who were by her bed ſide, ſaying, "God bleſs you all;" and then added—"pray, pray, "pray."—Theſe were the laſt words which we could hear her ſpeak; her lips moved for a ſhort ſpace afterwards, and from a word or two which we could catch here and there, ſuch as "Shepherd" and "Guide," we had reaſon to think, ſhe was uttering a prayer or expreſſing her faith in God.—Death was now upon her countenance, and in it's loveliest form—it was impoſſible to refrain from looking at her—It was a ſight cal-

calculated to confirm the hope of every Chriſtian—All, who were preſent, kneeled round her bed, whilſt in broken accents, as far as utterance was given me, "I commended "her ſpirit into the hands of the LORD "GOD of truth, who had redeemed it."§ He received it graciouſly, and gave us every proof we could deſire, that He had redeemed her, and that He was the "LORD GOD of "truth——He diſmiſſed her in peace ac- "cording to his word."——Surrounded by her weeping friends and ſervants, ſhe fell aſleep without a groan.

Men and brethren, what ſhall we ſay to theſe things? here are facts before you, and here is one among thouſands of witneſſes, to confirm the truth as it is in JESUS,—the doctrine of the written word and of the eſtabliſhed Church, which we are continually labouring to inculcate among you. You muſt remember that in the character which we have now been exhibiting, the "love of

§ Pſalm xxxi, 5.

"CHRIST"

CHRIST" was the ſtriking feature, and the leading principle; and I am ſure, that were ſhe alive among us this day, ſhe would wiſh that no other uſe ſhould be made of her example, but that "GOD might be glo-"rified in it by JESUS CHRIST;" from whom was derived, and to whom is to be aſcribed, every thing that was excellent in her living and dying.

And now methinks I hear a voice ſaying, "weep not for me, but weep for yourſelves." —Weep ye "poor," for ye have loſt a friend; ye cannot recompenſe her it is true; but would ye make her any return for her ſervices? would ye add, if poſſible, to the joy of her ſpirit in Paradiſe? O remember her dying injunction, and go to JESUS CHRIST for ſalvation: then ye "ſhall be "rich in faith, and heirs of a kingdom which "GOD hath promiſed to them that love "Him." * Weep ye RICH—ye have loſt the ſhining light of her example:—ye have

* James ii, 5.

ſeen

ſeen in her a proof, that the world and the things of it are neither ſufficient nor neceſſary for your happineſs; ſhe might have had them all if ſhe pleaſed, but "the world "was crucified unto her and ſhe unto the "world," * and "the life, which ſhe lived "in the fleſh, ſhe lived by the faith of the "SON of GOD." † Strange as her life may appear to you, I am ſure there was no moment of it, in which ſhe was not infinitely happier than you in the midſt of all your enjoyments; and as to her death—who is there that will not ſay, let me die like her? but do the ways of the world lead to ſuch an end?—they never did, they never can, they never will. Can you expect to depart in peace, after having waged war with GOD all your lives long? Can you expect to inherit the things of GOD, whilſt you are loving the things of the world, of which GOD ſays, "love them not, for they are not of the "FATHER." ‡ O could you have heard

* Gal. vi, 14. † Gal. ii, 20. ‡ 1 John ii, 15, 16.

this dear mother in Iſrael, you could not have reſiſted her eloquence, when calling upon you with her dying breath, to go to JESUS CHRIST for ſalvation! and O, would "you prove, what is the good and acceptable "and perfect will of GOD?" Would you know the truth of the Bible, and enjoy the promiſes contained in it? "be not conform-"ed to this world, but be transformed by "the renewal of your minds*—ſell all that "ye have," and ſeek JESUS, "and ye ſhall "receive an hundred fold, and ſhall inherit "everlaſting life."†

Weep eſpecially, ye lovers of the LORD JESUS CHRIST,—there is no harm in weeping,—for "JESUS wept."‡ The Church of GOD in every place, and particularly in this, hath ſuſtained a loſs, which is not eaſily repaired; I mean the loſs of a "praying" friend. She was a ſincere lover of St. Giles's Church, and made mention of it in her prayers night and day. She told me, ſoon

* Romans xii, 2. † Mat. xix, 29. ‡ John xi, 35.

after

after my return home in October, that during my abſence ſhe had viſited the Church upon a week day, in order that ſhe might have a full view of the improvements lately made in it, that ſhe went into the reading deſk to ſurvey the galleries, and from thence into the pulpit—" and when I was " in the pulpit," ſaid ſhe, " I could not " help ſtopping to put up a petition for the " miniſter and the people."—GOD bleſs her for this and for every other act of kindneſs towards us! GOD grant that her prayers may be anſwered, that the name of JESUS may be ſounded from this pulpit, and that His glory may fill this Church to the end of time!

And now, my Chriſtian friends, revert we to the words of the text—" who ſhall ſepa- " rate us from the love of CHRIST?" Not death, for it is our way to his preſence in glory—it diſſolves all other connexions and friendſhips, but not thoſe which are formed in CHRIST. Gladly therefore, O CHRIST, " we forſake all and follow Thee: I thank

Thee for this Friend, this Mother in Iſrael, and I will try to love her better than ever—I will often recollect the many bleſſed hours which I paſſed with her, and the many kindneſſes which I have received from her—I will often weep over her grave, but I will give vent to my grief in the words of triumph, "O grave "where is thy victory?" and I will look forward to that exalted ſtate, where, with glorified ſpirits, glorified ſouls, and glorified bodies, we ſhall enjoy perfect communion and fellowſhip, and "GOD ſhall be all in "all."

"O, taſte and ſee," my Brethren, "how "gracious the LORD is"—ſee, ſee, what CHRIST JESUS can do for us!—He ſaves us from ſin and from death—He unites us to GOD and to each other here and hereafter.—"We "ſorrow then for them that are aſleep, but "not as others which have no hope—for if "we believe that JESUS died and roſe again, "even ſo them alſo which ſleep in JESUS "will GOD bring with Him. For this we "ſay unto you by the word of the LORD, "that

" that we, which are alive, and remain unto
" the coming of the Lord, ſhall not prevent
" them that are aſleep. For the LORD
" Himſelf ſhall deſcend from heaven with
" a ſhout, with the voice of the Archangel
" and the trump of GOD: and the dead in
" CHRIST ſhall riſe firſt: then we, which
" are alive and remain, ſhall be caught up
" together with them in the clouds, to meet
" the LORD in the air: and ſo ſhall we be
" ever with the Lord. Wherefore comfort
" one another with theſe words." *

Now to the FATHER, the SON and the HOLY GHOST, three divine perſons in one eternal JEHOVAH, be glory this day and for ever. Amen.

* 1 Theſſ. iv, 13.

FINIS.

BRITISH MUSEUM

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